10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

cover Delaware phrases. In the section giving the Delaware text 121
have been included footnotes explaining and analyzing terms which seem to require elucidation, or which through their idiomatic meanings seem to call for special notation in the eyes of the linguistic student.

In the free translation I have attempted to preserve the order, 128
emphasis, terms of thought and wording characteristic of native speech. It is obvious, however, that the translator can not adhere faithfully in his rendering to native traits of syntax and thought composition in all cases; the result would be in English quite unintelligible.[1] Even to attempt this as much as I have, may seem to some readers, not familiar with thought-processes in other than Indo-European tongues, to create confusion in idea, or at least to present some peculiarly twisted expressions. I may remark, however, that both points of view have been given careful and prolonged consideration before the translations have been released.

The text, as the informant dictated it, in the course of the four months during which we were engaged, seemed to unfold almost in the character of a canon. He showed a very thoughtful manner in arranging its parts and the wording, conveying the impression that certain sections or chapters had a formal sequence, that certain topics belonged inseparably with it, and that other matters which came in for discussion as we proceeded did not belong to it.

HISTORICAL OUTLINE OF THE BIG HOUSE CEREMONY.—The ceremony 796
which is the object of our study has borne several proper names in 552
historical literature. The formal designation seems to have been Gamwing, a designation for the ceremony used by several of the earlier writers, and still recognized by the Delawares as being a proper term. Yet no explanation of its meaning, to be relied upon, is forthcoming from any of our sources.[2] Of equal prominence is the designation Xiŋwika'on, "Big House," which in the tongue of the Delawares is a favorite term of reference to both the edifice, or temple, in which the ceremony is performed, and the ceremony itself. This designation predominates in our text. The Delawares are not

[1] Compare Zeisberger's remarks on the language (op. cit., p. 143). "They are able to express themselves with great clearness and precision, and so concisely that much circumlocution is required to convey the full meaning of their expressions in an European language."

That the language in the middle of the 17th century, even when only approximately recorded, is still intelligible to the Delawares, appears from the following. In David de Vries Notes (1632) (Narratives of Early Pennsylvania, West New Jersey, and Delaware, 1630-1707, Ed. by Albert Cook Myers (1912), p. 16), it is recorded on the 8th of December, that while moored in the lower Delaware River, the Indians declared they would "make a firm peace which they call *raconiyn marenit*." This is the equivalent of ma'wanilwolaŋgu'ndi·n, "all agree to make peace."

[2] The term was no more capable of explanation in Zeisberger's day (1780), it would seem, than it is among the Delawares of today. He says, "This feast is called ŋgammuin, the meaning of which they themselves are unable to give. (op. cit., p. 138).

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

786 552 destitute of terms in their own language suitable for denoting religious concepts. We find such formal terms as pa·'tamweo'k·an, an abstract term derived from pa·'tam- signifying "to pray."[1] This I have translated in the text by variations of its free meaning, as "worship," "religion," "prayer ceremony" to suit the context. Again we find the abstract term kena·'mwi·n employed as a synonymous title for the ceremony, for which I have been obliged to give the same rendering in English. And even another which was likewise noted by the missionaries of a century ago, ka'ntika, (kan·t'ka·· "he is dancing),[2] a composite term with the meaning of persons dancing in a line and pushing something forward, occurs in reference to the great ceremony as well as to other performances of a like nature in Delaware sacred conduct. And again we encounter the term menda'wən, with the meaning of "House of Earnest Pleading," employed in the text to denote the ceremony. The informant thought that this term might be of Munsee derivation.

779 192 These terms point to a theosophical system and practice among the Delawares possessing considerable maturity of form and content. Indeed it impresses one, in meeting with the various religious terms employed in reference to the creed and practices of the tribe, that a well-rounded ecclesiastical system exists therein. There is little impoverishment of expression and much order and mature thought in the picturesque symbols developed within the complicated framework of figurative speech.

Such terms as "imploring in earnest," "sadness of mind," "blessed with fortune," "religious commandment," "customary teaching," "religious inspiration," "humility," "reverence," "ritual," appear with full voice of religious thought that we are accustomed to expect in religious forms of a relatively advanced character. They evince a

[1] Terms of similar derivation occur in Algonkian dialects south of the St. Lawrence and the Great Lakes (paba't·am, Wabanaki dialects). Northward the designation is related to forms of Cree-Montagnais alamie'win, "prayer" comparable with Delaware aya'ndamən "to wish for, implore."

[2] A term denoting a ceremonial dance, with an interesting history. Chamberlain (Handbook Amer. Inds. Bull. 30, Bur. Amer. Ethn., p. 202) reviews the term Cantico, as employed by the Dutch and English, tracing reference to it to 1664 as designating a death dance, to 1653 (Van der Donck), describing it as singing and dancing of the young, Dankers (1679) as conjuring the devil, Denton (1670) as a festival time. Nelson (Indians of New Jersey, 1894, p. 79) cites Hesselius as calling *Kinticka* a sacrifice or a festive gathering of the New Jersey Indians. The Munsee form of the verb is *ginikaan* (Brinton, Lenape Dict. p. 40) while in Zeisberger's vocabulary it appears as *genigeen*. *Cantica*, or dancing matches at festival time in which the spectators beat time with a stick upon the ground and sing (Daniel Denton's Description of New York formerly New Netherland, 1670, quoted by A. B. Skinner, Indians of Greater New York, 1915, p. 34) while *Kintika*, mentioned by Gov. Printz of New Sweden, as a means of serving Satan among the Delawares (erroneously rendered by Johnson, as "holy man or medicine man," Amandus Johnson, The Swedes in Delaware. N. Y. 1911, p. 379, fn.,) may be the first appearance in European sources of the word as denoting ceremonial dancing. The stem occurs in dialects as far away as the Wabanaki (Malecite, *ginte'kmuk*, "dance hard").